

*Eirenopolis:*  
THE  
CITIE  
OF  
PEACE.

Surueyed and commen-  
ded to all Christians.

By  
THO. ADAMS.

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# ERRATA.

**P**Age 7. for *proposition*, read *pro*  
*portion*. page 13. for *imitates*,  
read: *intimates*. page 19. for *if*  
read: *as*.





To all that loue  
PEACE and  
TRUTH.

**P**EACE, take it  
with all faults,  
is better then  
Warre : and  
the ende of a iust warre,  
is but Studium Pacis, the  
intention of a right peace.  
The Subiect then is be-  
yond exception, to all that  
loue Peace. But commonly  
they, with whom it med-  
dles

## The Epistle

dles, refuse to meddle with  
it. Let such take the course  
of their unhappy precipice  
into euerlasting vnquiet-  
nesse, who wilfully reiect  
the cure of their affected  
maladie: denying their  
consciences a trouble that  
may saue them, for feare  
of loosing a trouble that  
cōh please them. As if a  
man were lesse then mad,  
that will leap into the fire,  
to auoid the smoke. There  
is Pax fundamenti, the  
peace of Doctrīne: and  
Pax Ordinis, the peace of  
Discipline. The Heretike  
would pull downe the first  
Pillar, the Schismaticke  
the



to the Reader.

*the other: The former would break our peace with Christ; the latter with our selves & the Church: both these are almost desperate. But there is a third, Pax Politica, a ciuill Peace: and the common disturbers of this are such contentious spirits; that either vnprouoked, out of mischieuous intention: or being prouoked, out of malicious reuenge; set all in vprere, make a mutiny in manners, an ataxie in the course of life. To cure this Babel, if at least shee will bee cured, is the scope of this Tractate. Peace*

*A 4*

*was*

## The Epistle

was Christs blessed Legacie to his Church; and we are the Ministers whom he hath chosen to see it payed. Executors are often sued for the bequests given by dead Testators: Loe here a Legacie without suing from a living Father. Embrace it, and bee regulated by it: so shall your hearts finde present comfort, and your soules eternall life in it.

The heartie desirer  
of your Peace.

TH. ADAMS.



THE  
CITIE  
OF  
PEACE.

**P**EACE is the  
Daughter of  
Righteousnes,  
and the mo-  
ther of knowledge, the  
nurse of Arts, and the  
improvement of all blef-  
sings.

Ephes. 4. 4

sings. It is delectable to  
all that taste it, profitable  
to thē that practise it; to  
thē that look vpon it, ami-  
able; to them that enioy  
it, a benefit inualuable.  
The building of Christi-  
anity knows no other ma-  
terials: if we lookē vpon  
the Church it self, *There*  
*is one body*: if vpon the ve-  
ry soule of it, *There is one*  
*Spirit*: if vpon the endow-  
ment of it, *There is one*  
*Hope*: if vpon the head of  
it, *There is one Lord*: if vp-  
on the life of it, *There is*  
*one Faith*: if vpon the  
doore of it, *There is one*  
*Baptisme*: if vpon the  
Fa-

Father of it, *There is one God, and Father of all.*

Peace is a faire Virgin, euey ones Loue, the praise of all tongues, the object of all eyes, the wish of all hearts; *Pacē te poscimus omnes.* She hath a smiling looke, which neuer frowned with the lest scowle of anger: snowy armes, soft as Downe, and whiter then the Swannes feathers; alwaies open to pious embracements. Her milken hand carries an Oliue branch, the Symbole and Embleme of quietnesse. She hath the

The Picture  
of Peace.

face of a glorious Angell, alwaies looking towards righteousness, as the two Cherubins looked one vpon the other, and both vnto the Mercy-Seate. Her Court is the inuincible Fort of integrity; so guarded by the diuine prouidence; that Drummes, Trumpets, and thundring Cannons, those lowd Instruments of war, (I meane Blasphemy, Contention, Violence) may affront her, but neuer affright her. Shee hath a bounteous hand, virtually like the Garment of Christ;

Christ ; if a faithfull  
soule can come to touch  
it, to kisse it; all her vex-  
ations are fled, her con-  
science is at rest. Her  
bowels are full of pittie:  
shee is alwayes compo-  
sing salues for all the  
wounds of a broken  
heart. Sedition and tu-  
mult her very soule  
hates : shee tramples in-  
juries and discords vn-  
der her triumphant feet.  
Shee sits in a Throne of  
Ioy, & weares a Crown  
of Eternitie : and to all  
those that open the  
doore of their heart to  
bid her welcome, shee

*The requi-  
siteneſſe &  
reward of  
Peace.*

will open the doore of Heauen to bidde them welcome , and reſoſe their ſoules in euerlaſting *Peace*. In theſe continuall Dogge-daies of ours , wherein loue waxeth cold , and ſtriſe hote , wee had need ſet our Instruments to the tune of *Peace*. This was the bleſſed legacie which Chriſt bequeathed to his Church : the Apoſtle from his Maſter ſent it as a token to the *Corinthians* : and I from the Apoſtle commend it as a Iewell to all Chriſtians ; *Live in Peace,*

2 Cor. 13.

11



*Peace, and the God of Loue and Peace shall bee with you.* Which conclusion of the Epistle containes the blessing of the Apostle: a Valediction, and a Benediction. They are in part Hortatory, in part Consolatory: the vertue to which he perswades them, and the reward which hee promisseth them. There is a sweet symphony, and respondent proposition betweene the Counsell and the Comfort; the Actiue Peace, and the Factiue Peace: for seeking peace on Earth, we

shall find peace in Hea-  
 uen : for keeping the  
 peace of God, wee shall  
 bee kept by the God of  
 peace. The one is the  
 regular Compasse of  
 our life on Earth, the o-  
 ther is the glorious  
 Crowne of our life in  
 Heauen.

*The forme  
 of a right  
 Law.*

That wee may not  
 cherish too weake an o-  
 pinion of this duty, wee  
 must know, that this A-  
 postolicall counsel is an  
 Euangelicall law ; and  
 binds vs all to the peace.

*Live in Peace :* there are  
 in it all the concurring  
 qualities , that define a  
 good

good law ; as *Lycurgus* taught : *Generalitas* ; *Bonitas* , *Possibilitas* . It must be Generall, Good, Possible.

Generall , so that all be tied to the obedience of it. Else it were like *Anacharsis* law, a cobweb to catch flies : or those tyrannous cēfures, which are made to vex Doucs, while they are indulgent to Buzzards.

It must be Good, for none are bound to the obedience of vniust things. If it haue an indifferent extent to good or bad , there is casily

B s found

found some colour of euasion.

It must bee Possible; for if things be imposed *ultra posse*, and so men be made lyable to the mulct, when they are not culpable of the guilt; they may object that *Natura dictamen. Nemo tenetur ad impossibile*: none are to be tyed to the obedience of impossible things. Such are Tyrants Lawes; not *vincula, sed retia*: not limits to confine, but netts to ensnare: not Pales, but Toiles.

But the Law of Peace is  
Gene-

General, none can plead  
immunitie. Good, none  
taxe it of iniquitie. Pos-  
sible, none can say, it is  
beyond their abilitie.  
But it may be objected.  
If you require it Gene-  
rall, it is not Possible :  
for wee cannot haue  
peace with all men. If it  
were Possible, yet is it  
not lawfull and good ;  
for wee may not haue  
peace with all men. To  
direct vs in this, the A-  
postle inserts two cau-  
tions. *If it be possible, as  
much as lyeth in you, live  
peaceably with all men.*  
For there are some cases  
in

The equity  
of Peace

Ro. 12. 18  
Εἰ δυνατόν,  
τὸν, and  
τὸ ἐξ ὑμῶν

= Cor. 6, 15

Psalme 1

Peccatum  
dominans,  
Peccatum  
delectans,  
Peccatum  
ut. 471.

in which *ἢ ὑμῶν*, it is not possible. *What communion hath light with darkenesse! and what concord hath Christ with Belial!* Wee must haue no peace with it, if there be no grace in it. *Blessed is hee that walketh not in the counsell of the ungodly, &c.* Forbeare not only to sit in the Chaire of pestilence with them, which is *Sinne raigning*: but euen to stand and discourse with them, which is *Sinne delighting*: yea euen to walke a turne with them, which is *Sinne entring*:  
teach-

teaching vs to shunne  
the very acquaintance  
of their counsels.

But wicked men cannot be auoided; and so long as wee are in this world, wee must conuerse with men of the world. To answer this, we must distinguish betweene offenders, and offences: we may haue no peace with the one, true peace with the other. There are two names, *Homo & Peccator*: a Man, and a Sinner. *Quod Peccator est, corripe: quod Homo, miserere.* As he is a Sinner,  
re-

*The termes  
of Peace  
distinguished.*

*August.*

reforme him : as he is a man, the Image of God, pitie him. Doth thy Brother sinne of ignorance? *Dilige errantem, interfice errorem.* kill the error, preserue thy brother. Doth hee offend of frailty? Bee at peace (*cum hominibus, non cum moribus*) with the man, not with the manners. Trespasseth hee of malice? Hate (*vitium, not virum*) the disease, not the patient. Howsoeuer these infirmities are in- evitable, still wee may haue Peace, *Cum malis, licet non in malis* : with euill



euill men, though not  
in euill matters.

Indeede let him that  
hath authority, correct  
malicious offences: for  
that is not like a rauisher  
to abuse, but like a Chā-  
pion to vindicate the ho-  
nour of peace. Yet still  
*Cum corrigat malisiam,*  
*diligat personam;* let him  
correct the transgressi-  
on, loue the person.

But how shall we an-  
swere that of the Psal-  
mist? *Be not mercifull to* *Psalm. 59. 5.*  
*them that sinne of mali-*  
*tious wickednesse.* This  
was not *Precantis votum,*  
*sed Prophetantis vaticini-*

*um* : not the request of a Petitioner, but the prediction of a Prophecier. Hee did not wish it should be so, but saw it would be so.

But if all this be true, wee may then admit peace with *Rome*? Wee doe accept a Ciuill, not a Religious peace. In a treatise of pacification, both parties must yeeld somewhat; but nothing is to be yeelded that may preiudice the Truth. In a Muscicall Instrument the strings that bee out of tune, are set vp, or set downe to the rest : the  
strings.

strings that be in tune, are not stirred. Our Doctrine and Profession are tuned to the blessed Gospel, that infallible Canon of Truth, and therefore must not bee changed. Their Faith and Religion iarreth and erreth from that; therefore must bee proportioned to ours, if they will endeavour a perfect Harmony.

Thus far, & vpon these tearmes wee may haue peace, if we seeke it: we may liue in peace, and peace may liue in vs, if we desire it. Therefore  
still

*The life of  
Peace.*

still *si pacem vultis* *Live in peace.* Calvin renders it, *Pacem agite, Doe peace.* Or, as if God should say to men, whom he found quarrelling, or too lowd; *Peace.* The word is emphaticall, and imitates a continual habite: wee may call it, *The Exercise of peace, or the Practice of peace.*

*The neglect.*

Some haue a good mind to peace, but they will bee at no labour about it: many are content to embrace it, but they are ashamed to seek it: most men loue it, few practise it. The vse commends

mends the vertue : the  
beautie and praise of  
peace consists not in  
motion, but in action :  
nor is the benefit of it in  
a knowing discourse, but  
in a feeling sense. A Spe-  
culatiue peace, is like an  
Historicall knowledge :  
such as he that hath bin  
alwayes confined to his  
study, may haue of for-  
raine countries : so wee  
make a conquest of  
peace, as the by-  
word sayes, our Fathers  
wonne *Boloigne* ; who  
neuer came within the  
report of the Canon.  
Or if the *Grecians* kept  
Phi-

Philosophy in their  
ieaues, but kept it not in  
their liues. A ieiune and  
emptie speculation, like  
some subtill ayre in the  
head, onely breakes out  
into crochets : it is ex-  
perience that brings the  
sweetnesse of peace  
home to the heart. Vsc  
breeds perfectnesse, and  
difuse looseth the most  
seruiceable things. Gold  
looseth more of the  
waight by rusting in  
corners, then by conti-  
nuall running in com-  
merces, the proper end  
it was coyned for. The  
best land will yeeld smal  
en-

encrease, if it be not tilled: though some haue the most profitable trades, the want of industry hath made them the poorest men. The throne of peace is in the heart, not in the head.

To recouer, therefore, the swouning life of this vertue, I will compare *Peace* to a *Citie*: if you will, to this City: which should be like *Ierusalem*, *A Citie of Peace*. And so much we will pray for it; that it may preferue peace, and peace may preferue it, to the worlds end.

Let

*The Method.*

Let the walles of this Citie be *Vnitie* and *Concord*. Let her haue foure *Gates*; *Innocence*, and *Patience*; *Benefaction*, and *Satisfaction*. The first gate of peace is *Innocence*; she must doe no wrong. The second is *Patience*; she must suffer wrong. The third is *Beneficence*; she must doe good in stead of wrong. The fourth is *Recompence*; she must make liberall and iust satisfaction for any committed wrong. There is also a *Posterne Gate*, and that is *Humility*. A gate indeed, but



but a small and low one; whosoever enters the Citie of peace that way, must stoop before he get in. The enemies of this Citie are many; diuided into two bands; *Hostilitie* and *Mutinie* The Gouvernour of it, is *Magistracie*: the Law, *Religion*: the Palace, the *Temple*: the life of the Citizens is *Love*. It is serued by the Riuer of *Prosperitie*; the State of it, is *Felicitie*: the Inheritance, eternall Glory.

*The Wals of Peace.*  
Are Vnitie and Concord.

The Body is  
a figure of  
Vniue.

1 Cor. 12

cord. *Omnis Societas est corpus politicum* : and it is in a Citie, as in a Bodie : there are many members, one body : many Citizens, one Citie. The Body is one of the most liuely figures and examples of peace.

*Wee are all one Body* : not onely one Kingdome; so disparitie in Religions make many differences. Nor only one Citie, *Inter dices erunt lites* ; so disparitie of estates will breed quarrels. Nor onely one House, so wee may have enemies of our owne houshold. But one  
Body

*Body*, heremust be al loue  
& peace. Where all are  
tied by bonds, ioynts, &  
ligaments to the head;  
there also by the same  
Nerues one to another.

Some mēbers are sin-  
gle; as the tongue is one,  
to speake one truth: the  
heart one, to entertaine  
one God. Other are *Ge-  
mina, Germana*; their for-  
ces are doubled to sup-  
ply mutuall defects.  
Some are stronger, as  
the armes and leggs; for  
the supportation of the  
weaker. Thus qualified  
are all the faithfull citi-  
zens of *Peace*; prefer-

*Mutuell  
Loue.*

C

uing

uing an vnanimittie in affection, a sympathy in affliction, a ready helpe to the most needful condition. Comforting the mindes of those that are perplexed, supplying the wants of those that are distressed, rectifying the weaknesse of those that are vnsetled, informing the ignorance of those that are seduced, and reforming the errors of those that are peruerterd: all endeauoring the deliuerance of the oppressed.

*Providence  
of parts for  
the whole*

The members prouide one for another; the eye sees not only for it selfe,  
but

but for the Body : the hand works not only for it self, but for the Body : the eare hearkens , the tongue talkes, the foote walkes, all parts exercise their functions for the good of the whole. In the Citie of peace men must not only seek their owne, but the glory of their Maker , and the good of their Society. That God who hath giuen vs honour by our Ancestors, would also haue vs adde honour to our Successors. To preferre a priuate good before a publike ; is to fa-

mish and starue the whole Body, to fatt a toe, or please a finger. Such Monopolies and Patents, as impouerish the whole, to enrich a part are not tolerable in the Citie of Peace.

*Discontents  
removed.*

There is no enuy and grudging among the members: the eye doth not grieue to see the arme grow strong, nor the foote to bee sensible of the Stomacks health. In this Citie, one should not enuy anothers thriving; as if all were taken from our selues that is giuen to our neighbours.

hours. The Lord sees that an inequality is best for his glory : distributing (to whomsoever lest, yet) to euery one more then hee deserues.

*Shall the Eare say, Because* 1 Cor. 12.  
*I am not the Eye, I am not* 16.

*of the Body ?* No, but as Iohn Baptist said of Christ ; *He commeth after me, yet is before me :* Some come after vs in wealth, that may goe before vs in grace. The poore man is not so many pounds behinde the rich for this world, as he maybe talents before him for the world to.

C 3      come.

come. They often with their pouertie, miserie, ignominy, are saued; whiles others with all their honour and opulencie goe to hell.

Condolency  
of the mem-  
bers.

If one member suffer, the rest suffer with it. If there be a thorne in the foote, the eye shedds a teare, the heart akes, the head grieues, the hand is ready to pull it out. If a man tread on our toe, wee say, Why doe you tread on *Me*? *Quod cuiquam, cuius*: let vs sorrow for the afflictions of others, *as if we were in the body*. He is no sonn of



of Peace, that forgets the  
breaking of his brother  
*Ioseph.*

*Amo. 6. 6.*

The Walls of the Ci-  
tie must bee whole, no  
breaches in them, least  
this aduantage the ene-  
mies entrance. There  
must bee no schisme in  
a Citie, as no diuision  
in the Body : one must  
not be for *Paul*, another  
for *Apollon*, another for  
*Cephas* ; but all for  
Christ, & all for Peace.  
Many euill men may  
haue one will in wicked-  
nesse. It is said of *Pilate*  
*Tradidit Iesum volen a-*  
*riearum* ; Hee deliuered

*Schisme*  
*dangerous.*

*Luk 23. 25*

Iesus to their *Will*; not wills; many sinners, one will. Shall then the Sonnes of grace iarre? The Children of Peace be mutinous? *Vnica columba mea*, saith Christ: *My Dove is but one*; the Dove is a Bird of peace. Many of them can agree louingly together in one house: euery one hath a litle cottage by her selfe, wherein shee sits content without disquieting her neighbours. Thus *Dum singula quarunt unionem, omnes conseruant unitatem*. Wee haue them that rush in-  
to

to others Tabernacles,  
swallowing a man and  
his heritage : would  
Doves doe thus ? Poore  
*Nabaaths* portion is ma-  
ny a rich *Ahabs* eye-  
fore ; would Doves doe  
thus ? Numbers are still  
on the wing, to prey vp-  
on prostrate fortunes ;  
these bee Ravens, not  
Doves. If the Law can-  
not make worke for  
their malice, their ma-  
lice shall make worke  
for the law. This is like  
Cockes of the Game,  
to pecke out one ano-  
thers eyes, to make the  
Lawyers sport. When

two friends are fallen out of loues into blows, and are fighting; a third aduersary hath a faire aduantage to kill them both. We haue an enemy that watcheth his time, and while wee wound one another, hee wounds vs all.

*Distraction  
mortal/.*

If the members bee pulled asunder, they all rott: the distraction of parts is the dissolution of the whole. If we forsake the peace of our Mother, wee put our selues vpon record for bastards. Discontēt with our owne portions and places,

places, ouerthrowes the  
Citie of Peace. When  
the *Woods* and the *Floods*  
were at variance, the  
*Sand* and the *Fire* were  
faine to quiet their in-  
surrections. While men  
will not rest satisfied  
with their owne deter-  
minate stations; but in-  
uade the seueralls and  
proprieties of others;  
what can bee expected  
but destruction? If  
there be Contention on  
this side, and Ambiti-  
on on that side, there  
will bee confusion on  
all sides. While *Ju-  
dah* was hot against  
*Israel*,

Eldr. 4.1.

Israel, and Israel hott against Iudah, the King of *Syria* smote them both. God shall supply the part of *Syria*; and when brother is against brother, hee will bee against them all. He that doth not what he can to maintaine the walles, doth what he can to betray the Citie. So I come from the Walles to the Gates.

*The first  
Foundation  
of Peace.*

*The first Gate*  
Is *Innocence*; and this may bee called *Bishopsgate*; the Ministers of the Gospell being both  
the

the Preachers and Precedents of Innocencie. If men would abstaine from doing wrong, the Peace could not be broken. St. Bernard writes of the Dove, that *Felle caret*, she hath no Gall: Let vs bee such Doves to purge our harts from all bitternesse.

Now the first shelve that wracks Innocence, is Anger. It were rare if the wrath of man should fulfill the righteousnesse of God: euen a curst anger breakes the Peace. It is an euidence whereby God will iudge men guilty

The angry man cannot be innocent.

guilty : now there is  
no malefactor going to  
the barre for his tryall,  
would willingly haue  
that euidence found a-  
bout him, that should  
cast him. *Iratus non vi-  
det legem, sed Lex uidet  
iratum.* The wrathfull  
man takes no notice of  
the Law, but the Lawe  
takes notice of the  
wrathfull man. Let vs  
take heede lest wee  
carry our anger with vs  
vnto God. That which  
offends our eyes, we re-  
moue either our sight  
from it, or it from our  
sight, but that which of-  
fends



sends our soules, we too  
often lay next our heart. ¶  
But, it is the voice of  
transportiue fury, I can-  
not moderate my anger.  
Cannot? Wherfore ser-  
ueth grace, but to morti-  
fie such natural, yea ra-  
ther vnnatural passions?

How easily doth this  
rage often inueterat, ma-  
king some so angry with  
men, that they wil scarce  
bee pleased with God  
himselfe! And either he  
must take thē with their  
anger, or let them alone.  
So soone it rankles into  
malice, & that is full op-  
posite to Innocence. ¶

What

What shall a man do ?  
In this sudden fitt shall  
he come to the Lords  
Table, or forbear it ?  
*Si non accesserit, pericu-  
lum : si accesserit, dam-  
num.* To refuse the Sa-  
crament in anger, is e-  
uill : to receiue it in an-  
ger, thats worse. Is the  
Body & Bloud of Christ  
no more worth, but that  
for loue of a peeuish hu-  
mour we should neglect  
it ? Shall we starue our  
consciencs, to feed our  
misbegotten passions ?  
What is then to be done  
in this straight ? The  
answer is easie : Let vs

excommunicate our  
wrath, that wee may  
communicate with the  
Church: leaue our lusts  
behinde vs, and wee are  
welcome; as *Abraham*  
left his Ass when hee  
went about his Sacri-  
fice. In the Leuiticall  
Law no vncleane thing  
might be touched: if it  
were touched, the Tem-  
ple by that person must  
not be approched. Now  
for the Israelite to ab-  
sent himselfe from the  
assembly of Saints, and  
seruice of God, was  
ponderous: to come  
so polluted, was dange-  
rous.

Gen. 22. 5

rous. He knew the remedie; either not to be vn-  
cleane at all, or soone to  
get himselfe clenfed.  
The first best is to har-  
bour no malice; the next  
to deliuer our selues  
from it with all possible  
speed.

In a word, let vs turne  
our anger whē it comes,  
another way. Let all our  
hate be the hate of sin;  
and all our anger bent  
against our owne cor-  
ruptions. Let our wrath,  
like the Shepheards  
dogge, sleepe till the  
Wolfe comes. Be we at  
peace with God by re-  
pentance,

pentāce, with our neigh-  
bour by innocence, with  
our owne heart by a pu-  
rified and pacified con-  
science; and the Prince  
of peace, the Lord Iesus  
shal embrace vs.

*The second Gate*

Is *Patience*; which is  
not vnlike to *Ludgate*:  
for that is a Schoole of  
patiēce; the poore soules  
there learne to suffer.  
The first entrance of  
peace is to doe no in-  
iury, the next is to suffer  
iniury. It is one speci-  
all commendation of  
Charitie, that it suffers  
all

*The second  
Foundation  
of Peace.*

*all things; Pro fratribus, a fratribus, propter fratres.* For our brethren wee must sustaine some losse: hee that suffers not an abatement of his owne fulnesse, to supply their emptinesse, is no brother. Of our brethren wee must put vp some wrong, rather then make a flaw in the smooth passage of peace. Because of our brethren, and for the *E-*lects sake, we must endure *all things, that they may obtaine Salvation.* Let vs bee infirmed, to haue them confirmed: broo-  
king

2 Tim 2, 18

king a temporal losse, to procure their eternall good.

According to the Apostles counsell, *Let vs beare the burthen one of another,* and God shall beare the burthen of vs all. As in the Arch of a building, one stone beares mutually, though not equally, the waight of the rest. Or as Deere swimming ouer a great water, doe ease themselves in laying their heads, one vpon the backe of another: the formost hauing none to support him, changeth  
his

Gal. 6 2.

his place, and rests his head vpon the hindmost. Beare thou with his curiousnes, hee doth beare with thy furiousnes: let mee beare with his arrogance, hee doth beare with my ignorance. In Architecture, all stones are not fit to bee laid in euery part of the building: but some below, as the fundamentall, and chiefe corner-stone to sustain the load of the rest: some higher in the wall, other in the top for ornament. In the Church, which is built of *Living Stones*,  
Christ



Christ is the *Head of the corner*, the Foundation that supports all. Gracious Saints haue the next places, and are so set that they may helpe to beare vp the weaker.

Materialls that bee onely of a hard nature, will neuer fadge well in an Edifice. The Italians haue a Prouerbe; *Hard without soft, the wal is nought.* Stones cobbled vp together, without mortar to combine them, make but a tottering wall. But if there be mortar to ciment them,  
and

and with the tractable  
softnesse of the one to  
glew and fixe the solide  
haidnesse of the other;  
this may fortifie it a-  
gainst the shooke of the  
Ramme, or shot of the  
Canon. The societie  
that consists of nothing  
but stonies, intractable  
and refractory spirits,  
one as froward and per-  
uerse as an other, soone  
dissolues. But when one  
is reaking with the fire  
of rage, and another  
shall bring the water of  
patience to coole and  
quench it; here is a du-  
ration of peace. When  
yron

yron meets yron, there  
is a harsh and stubborne  
iarrre: let wooll meete  
that rougher mettall, and  
this yeelding turnes re-  
sistance into embrace-  
ments.

Let not then the voice  
be an eccho of ill words,  
nor the hand a Racket  
to bandy back fire-bals.  
Patience makes euen the  
wicked confesse; *Thou  
art more righteous then I.*  
*Infelix victoria qua ho-  
minem superamus, vitio  
succubi.* It is a wretched  
victory that ouercomes  
our soules, and slaues vs  
to our lustes. *Patientia*

D

*mea*

*1 Sam. 24.  
18.  
Bern.*

Psal. 62. 5.

Cor. 15.

St.  
Chrys.

*mea à Domino*, as the Fathers read it: and indeed who can giue this patience, but God? *Paul* had many liues, yet he sacrificed them all; *I die daily. Et si non mortis experientia, tamē proposito.* Though he could loose but one, yet in regard of his patience and purpose, hee was ready to loose them all.

Nor is Christian patience thus confined within the bearing of iniuries; but it extends also to the remitting of them. Some can suffer for the present, as *Ha-*

man

man before *Mordecay*,  
*Animo vindicandi*. For-  
giuenesse is the demon-  
stration of patience. Not  
to contest because wee  
cannot conquer, is cal-  
led Patience perforce:  
but can we remit? The  
ciuill man can forbear,  
the Christian must for-  
giue. Let vs bee remisse  
to note a wrong, remis-  
siue to forget it, writing  
all our iniuries in the  
dust. Yea, let humilitie  
sweetly order our for-  
giuenes: for *Granißima*  
*pæna est contumeliosa ve-*  
*nia*: a proud and scorn-  
full pardon, is a reproch-

Sen.

full wrong; there is in it more bitterneſſe then mercie; more puniſhment then reconcilement.

Otherwise how can we pray, *Forgive vs our trespaffes, As wee forgive them that trespaffe againſt vs?* O but ſay ſome, God is merciful: what, ſhall wee therefore bee vnmercifull? I may forgive, but I cannot forget; is the faint reſervation of another. Take we heed, let not vs be in ieſt with God, leaſt hee be in earneſt with vs. Do we not otherwiſe beg a  
remo-

remouall of mercie and  
pardon from our owne  
soules? Will not God  
say, *Euill seruant, Ex ore  
tuo*, out of thy owne  
mouth wil I iudge thee?  
Hath Christ with his  
owne blood made thee  
friends with God, and  
cannot that blood in-  
treat thee to bee friends  
with thy brother, when  
thou comest to the  
holy Altar with thy gift,  
and remembreth thy of-  
fended brother: *Leane  
there thy gift*. first be re-  
conciled to him, then  
offer to God. *A gift doth  
pacifie wrath*, and God is

Mat. 5. 24.

Aug.

pleased with our Sacrifice vpon his Altar : yet *Cum omnis culpa munere soluatur, sola iniuria in- condonata reijcitur*: when euery fault is solued with a gift, Iniury alone is sent away without pardon.

Hodor.

Therefore *Qualem vis erga te esse Deum, talem te exhibeas erga proximum*: bee thou to thy brother on earth, as thou wouldest haue thy Father in heauen bee to thee. *Si ladens, pete veniam: si latus, da veniam*. If an iniurer, aske pardon: if a sufferer, giue pardon.



pardon. Be we so farre  
from expecting his sub-  
mission, that wee tender  
our remission; and meet  
the trespasser with a  
pardon before hee aske  
it. *Dissensio ab alijs, à te Sen.*  
*reconciliatio incipiat.* Let  
strife begin from others,  
bee thou first in recon-  
cilement. Christ healed  
*Malchus* his eare, that  
came to arrest him.  
Which amongst vs so  
loues his benefactors, as  
*Paul* loued his malefa-  
ctors? Hee would doe  
any thing to saue them,  
that would do any thing  
to kill him. Others of-  
D 4 fences

fences to vs are but small ; valued with ours against God who is infinite. If he forgie the pounds, let not vs sticke at the farthing tokens.

*The next Gate*

The third  
foundation  
of Peace.

Is *Beneficence* ; Doing good, is the fortification of peace. This may be called *Ald-gate* ; not only because there is the picture of Charitie : (at the gate: I doe not say, as neere going out ; but at the gate, to keepe goodnesse in.) But because that is called the *Old-gate*, and Charitie was

was a vertue of olde times, not so much now in fashion. The heathen Moralist said; wee must vse men thus; *Benevelle omnibus, benefacere amicis*; wish well to all, and doe good onely to our friends. But the cleere light of nature, which is the Gospell, chargeth vs while wee haue opportunitie, *to doe good to all men*; albeit with some preferment of the best, *especially to the household of Faith.*

Gal. 6. 10.

All men may bee ranked vnder one of these combinations: Rich and  
D<sup>s</sup> poore,

Pro. 19. 4.

poore, home-borne and strangers, friends & enemies. First for the rich and poore; the Pharisee wil stand on good terms with the rich, inuite them for a re-inuitation: as men at Tennisse, tosse the ball to another, that hee may tosse it to them againe: but who helps the poore? *Wealth maketh many friends, but the poore is separated from his neighbours.* If hee doe well, he is not regarded: if ill, hee is destroyed. The poore man by his wisdom delivered the citie from the force of a  
pruis-

puissant enemy; yet whe  
all was done, *no man re-  
membred that poore man.*

Eccles. 9. 15.

But if hee *stumble*, they  
will helpe to overthrowe

Eccles. 13.  
23.

him. How contemptibly  
doth a rich epicure look  
vpon a poore beggar!

yet *the rich and the poore  
meete together*, and the

Prover. 22. 2

*Lord is the maker of them  
all.* In all our graund

Feasts, the gueses that  
Christ spoke for, are left  
out.

Luk. 14. 14.

For Domestickes and  
strangers; many haue so  
much religion as to pro-  
uide for their owne; yea  
so much irreligion as to  
doe

Heb. 13.2.

do it with the prejudice of the publicke good, and hazard of their own soules: but who provides for strangers? *Entertaine strangers, for thereby some haue entertained Angels vnawares:* but for all this possible happinesse, few will put it to the venture: and were they indeed Angels without angels in their purses to pay for it, they should find cold entertainment.

Friends and enemies; for friends, many will be at peace with them, till they bee put to the triall

hvv

by some expresse action. And then they will rather hazard the losse of a friend, then the lest losse by a friend. But suppose we answere our friendes in some slight courtesie, hoping for a greater: who will doe good to his enemies? If

*thine enemye hunger, feed him: so thou shalt heape coales of fire on his head.*

Ro. 12. 20.

Do it, not with an intent to make his reckoning more, but thy owne reckoning lesse. *Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them*

Mat. 5. 44.

*them that despitefully vse you. Doe vnto them deeds of amitie, deeds of charitie, deeds of pietie. Of amitie, Loue them that hate you: of Charitie, Doe good to them that hurt you: of Pietie, Pray for thē that persecute you. There is the Diligite of the Heart, Loue your enemies. The Benedicite of the Tongue, Blesse them that curse you. The Benefacite of the Hand, Doe good to them that hate you. The Beneuolle of all, Pray for thē that persecute you. Loue your enemies, there*



there is *Affectus cordis*:  
 Doe them good, there is  
*Effectus operis*: Pray for  
 them, there is *Perfectio*  
*charitatis*. But the wise-  
 man counsels; Doe well  
 to him that is lowly, but  
 giue not to the vngodly.  
 And Giue vnto the good,  
 not to the sinner. Though  
 not *Quia impius*, and *quia*  
*impius*; yet *qua homo*, and  
*quia homo*, wee must re-  
 leeu him. Cherish him-  
 selfe, not his sinne. Wee  
 must loue him, *non quoad*  
*culpam*, *sed quoad natu-*  
*ram*. They are Gods  
 children, *licet insani*, al-  
 though they be sick; and  
 our

Ecccl. 12.5.7

our brethren, *licet infirmi*, although they bee weake. Therefore for the conformitie of nature, because we are the same workmanship: for our owne benefite, for hee that doth good to his enemy, euen in that doth better to himselfe: and for the imitation of *Him* wee worship, let vs vphold Peace by Charitie. His Sunne rises, and raine falls, both on the iust and vniust. *Noli negare, quod Deus nulli negat.* Thus looking vp with pietie to the Lords perfection, and downe with

Mat. 5, 45.

with pitie vpon mans  
imperfection, let vs doe  
good to all.

Through the gate of  
Beneficence, doth the  
charitable man enter in-  
to the Citie of Peace.

Hec that is couetous,  
must needs be mutinous.

*He that is greedy of gaine,*

Pro. 11. 17.

*troubleth his owne house*

*Salomon* calls him a trou-  
ble-house, and wee doe

find him a trouble-citie;  
as *Demetrius* did all *E-*

*phesus*. But Charitie  
makes peace; *Diuitem*

*voluit Deus vt pauperem*  
*adiuaret, Pauperem vo-*  
*luit vt diuitem probaret.*

God

God makes some rich, to helpe the poore : and suffers some poore, to try the rich. The loaden would bee glad of ease : now charitie lighteneth the rich man of his superfluous and vnweldy cariage. When the poor find mercy, they will be tractable : when the rich find quiet, they should bee charitable. Would you haue your goods kept in *Peace*? First, lock them vp by your prayers, then open them againe with your thankful vse, and trust them in the hands of Christ  
by

by your Charitie.

This Citie heares ill  
for oppression, and is ( I  
feare too iustly ) sus-  
pected of Iniustice : now  
the most noble confuta-  
tion of icalousie, is by  
deeds of charitie. This  
is the East-gate to the  
Citie of Peace, and I  
may ( from Saint *Paul* )  
call it the principall, and  
*most excellent way*. Who-  
soeuer can shew you the  
way better, yet certain-  
ly none can shew you a  
better way.

1. Cor. 12.  
31.

The fourth Gate  
Is *Recompence*, or *Satis-*  
*faction;*

*faction*; and this we may liken to *Creeple-gate*. It is the lamest way to peace, yet a way : it is a halting gate, but a gate. It were far better coming into this Citie by any of the former gates, yet better at this then none. All come not in by Innocence, nor all by Patience, nor all by Beneficence : but if they haue failed in these, they must be admitted by recompence, or not at all. The first best is to do no iniury; the next is Satisfaction, to make amends for that wee haue done.

*Hor-*

*Hortensius* sayd of his mother, *Ego nunquam cum ea inivi gratiam*, I neuer was reconciled to her, because we two neuer fell out. O that the Inhabitants of this citie could say so of their neighbours; Wee neuer were made friends, because wee neuer were foes. But as our Sauour saith, It is necessary that offences doe come: not that it should be so, but that it will be so. There is no necessity that compels a man to sinne; except that the heart being euill, will giue offence.

*Non oportet  
Officium, sed  
potius affi-  
ciendi.*

*Hieron.*

fence: As it is necessary for him that comes to the fire, to be made hot: but there is no necessity that hee come vnto the fire.

The malady of offences, will bee contracted, therefore the onely Cure is by Satisfaction. That wee may know how to doe this, the Scripture sets downe diuers degrees in the accomplishment of this Satisfaction for iniuries. First, he must goe to the party wronged. Secondly, He must confesse his fault. Thirdly, He must hum.



humble himself. Fourthly, He must make restitution. Fifthly, Hee must reconcile himselfe. Sixthly, and this must be done quickly, with all possible speed.

He must goe to him, not tarry till hee meete him, or till some occasion bring them together; not *Obuiam* da; But Goe to thine aduersary, goe on purpose: enquire for him, seeke him out, rest not till thou finde him.

Mat. 5. 24.

Humanity may worke some to this vndertaking, and ouertaking of peace: but man is naturally

Num. 5.7.

rally so good a constructor of his owne doings, that will hee *confesse* his fault? Yes, *He shall confesse his trespasse.*

Prov. 6.3.

An ingenious nature may be brought to acknowledge his fault: but will *Pride*, the contention-maker, admit *Humilitie*? will hee stoope to him hee hath abused? From insultation will hee descend to submission? He must; *Goe and humble thy selfe.*

Touch of conscience may procure *Humilitie*; but yet will he not spend twice as much at Law, ere

ere he make restitution?  
Yet euen here, a quiet  
man for his owne peace  
sake may be brought to  
giue somewhat, for a  
part of amends : but  
will hee satisfie him the  
whole? The law of na-  
ture requires total satis-  
faction, but will hee be-  
sides giue dammages?  
The law of the Land al-  
lowes dammages; but  
now will hee giue any  
ouerplus to make an at-  
tonement? or bee at so  
much coast as to buy a  
reconcilement, rather  
then misse it? He must :  
*Zachens* restores *foure-*  
E. *fold;*

Num. 5. 7.

*fold*; and by the Law he is bound to adde a *fifth part*.

Mat. 5. 24.

But if all this be done, will hee yet euer bee friends with him? will he be truly reconciled?

Gen. 43. 3.

Hee must: *Reconcile thy self to thy brother*. Otherwise, when he desires of the Lord to be forgiuen, as hee forgiueth; God will answer as *Ioseph* did to his brethren; *Looke me not in the face, vnesse thy brother bee with thee*. Shall the father thinke wel of that sonne, which reiecteth his brother? Doe we call the *Author*

of

*of Peace*, our God, while wee are the children of dissention? Will he euer agree with him, that delights to quarrell with his? But suppose the in- iurer doth intreate and perswade himself, without preuailing, will he vse his friendes about such a businesse? Yes, saith *Selomon*, hee must employ his friends.

Time may worke all this, but to doe it when the flesh trembles, and the blood boyles for re- ienge, suddenly; who can so preuaile ouer him selfe? He must doe it

Mat 5.25.

Pelican.

*quickly; Agree with thine aduersary quickly. Yes perhaps, when leasure may serue: but will any man neglect businesse to goe about it? Yes, all busines set apart, though it were as important as offering sacrifice at Gods owne Altar; Leauethy gift, &c. Non experieris Deum tibi propitium, nisi proximus te sentiat sibi placatum.* Strife with our brother makes our best seruices vnacceptable to our Father. The Lord despiseth his own worship, to maintain our charitie: and will not be found

found of vs, till we haue  
found our brother, to  
make our peace with  
him. Come not to the  
Temples, heare no Ser-  
mons, say not your prai-  
ers, forbear all worship  
and deuotions, while a  
festring and rankling ha-  
tred is in your soules.

Yet now all this may  
be done of an Inferiour  
to a Superior, either for  
feare or hope of gaine  
by his loue: but would  
you haue a Superiour  
yeeld thus to an Infe-  
rior, to deprecate strife?  
Yes, *Abraham* disdained  
not to goe vnto *Lot*, the

elder to the yonger, the vncle to the nephew, the worthier to the meaner, and that in the kindest manner, to compose a controuersie begun by their seruants. O that this age, which seldome wakes but to doe mischief, would yet think, how after all iniuries to others, they doe this greatest iniury to their owne soules; that for want of a iust compensation, they exclude themselves from the blessing of *Peace*!

These bee the maine  
*Gates*, there is a little *Posterne*



*sterne* besides, that is *Hu-  
militie* : for of all vices,  
Pride is a stranger to  
Peace. The proud man  
is too guiltie, to come in  
by Innocence : too sur-  
ly, to come in by Pati-  
ence : he hath no minde  
to come in by Benefacti-  
on : and he scornes to  
come in by Satisfaction.  
All these Portcullises be  
shut against him : there  
is no way left but the  
Postern for him, he must  
stoope, or neuer bee ad-  
mitted to peace. Pride is  
alwayes enuious & con-  
tumelious, thinking shee  
addes so much to her

*Humilitie  
be conser-  
uation of  
Peace.*

owne reputation, as shee detracts from others: she is no fit neighbor for Peace.

Aug.

Heauen is a high Citie, yet hath but a low Gate. *Celsa patria, via humilis. Tolle superbiam, quod habes meum est: tolle inuidiam, quod habeo tuum est.* Take away pride, and that which thou hast is mine: take away enuie, and that which I haue is thine. Pride and enuy are too vnciuill for a peaceable citie: the one cannot endure a vicine prosperity, nor the other a superior  
emi-

eminency. All men must  
bee poore to please the  
one, and all must be base  
to content the other.  
Peace is humble, pride  
quite ouer-lookes her.  
The Philosopher might  
haue seene the starres in  
the water, he could not  
see the water in the  
starres, when hee stum-  
bled into the ditch. Men  
may behold glory in hu-  
militie, they shall neuer  
find peace in ambition.  
The safest way to keepe  
fire, is to rake it vp in  
embers: the best means  
to preserue peace, is in  
humbleness. The tall

E 3

Cc.

Cedars feele the fury of tempests ; which blow ouer the humble shrubs in the low vallies. There was no rule with *Paul* at first ; raising tumults, speeding Commissions, breathing out slaughters against poore Christians. But when Christ had thundred him from his horse , broken his wild spirit to humilitie, thē he was fit for peace. God, that often effectuates his owne will by contraries, makes trouble the preparation for peace : as a father corrects his vnruely children  
that

that they may be quiet.  
Let vs examine our  
owne experience: when  
the Lord hath soundly  
scourged vs, we go from  
vnder his fingers as tame  
as lambs: farewell strife,  
all our care is to finde  
rest and peace in Iesus  
Christ.

Wee haue seene the  
*Citie of Peace*, with her  
walles and gates, and  
wee wish well to her;  
*Peace bee within thy wals,*  
*and prosperitie within thy*  
*palaces.* But hath she no  
aduersaries? Yes, there  
is an enemy that be-  
leaguers this Citie; *Con-*  
*solation.*

*Psalm 122.7.*

*The Enemies of  
Peace.*

*tention.* Whose army is diuided into two Bands or Troups; the one called the *Ciuill*, the other the *Vnciuill*: the *Ciuill* are Law-quarrels, the *vnciuill* are Sword-quarrels. The one is the smooth-fac'd company, the other the rugged or ragged Regiment. The citie of peace hath gates for these also, when she hath subdued them. Either shee turnes them out at *Moore-gate*, as fitter for the societie of Moores and Pagans; she banisbeth them. Or laies them vp in *New-gate*; a place

place very conuenient,  
becing not so olde as  
peace, built since the  
birth of strife. These e-  
nemies pursue vs, *vel fer-*  
*ro*, *vel foro*, as that Fa-  
ther saith.

*Aug.*

*Ferro*, when vpon e-  
uery punctilio of honor,  
as they falsely call it,  
Reason & Religion must  
be thrown by, and Fury  
gouerne. The Gallant,  
as if hee knew no Law  
but his owne will, or as  
if the least aspersion vp-  
on his honor were more  
weighty, then if the state  
of Christendome, or the  
glory of God lay vpon  
it;

*The first  
Troupe.*

Gen. 9. 5.

: Sam 3.

17. &amp; 20.

10.

it; cryes Reuenge, offers the stab, threatens the pistoll. How is that precious account forgotten which God requires of man and beast ! Men study to bee mad with reason, they haue an Art of killing, that teaches murder by the booke : as cunning as *Iaob* was, that could stabbe in the fift rib, a speeding place : so he treacherously slew *Abner* and *Amasa*. O that men should venture their liues vpon one anothers sword, as if they had no soules to be ventured vpon the sword of Gods



Gods vengeance ! That  
he should bee held base,  
who being challenged,  
doth not write his mind  
with a pen of Steele, in  
the inke of blood, on the  
white paper of mans  
life !

Cannot the teares of  
our *Mother* preuail with  
vs, when seeing vs quar-  
rell, she sayes as *Iocasta*  
aduised her two vnbro-  
therly sonnes ; *Bella geri  
placuit nullos habitura  
triumphos.* Or as *Rebecca*  
said of her twinnes ; *Why*  
*should I be deprived of you*  
*both in one day ?* But if  
our *Mother* cannot still

Gen. 27. 45

vs,

vs, our *Father* will part  
vs: & they whose soules  
haue peace, shall be sent  
to a prison where is no  
peace: that seeing they  
loue quarrels, they may  
haue fighting enough  
with infernall spirits.  
But perhaps there bee  
some who make no o-  
ther reckoning, resol-  
uing with him in the O-  
rator, *Hodie cœnabimus*  
*apud Inferos*: to night  
wee will sup together in  
hell. As it is reported  
of two to haue fought  
vnder the gallows: de-  
sperately fore-casting,  
that if the one were  
there

there killed, the other should there be hanged.

By the toleration of this Duel in France, that kingdome lost in tenne yeres fix thousand Gentlemen ; as themselves report. Wretched men ! for *Occisar lethaliter peccat, & occisus eternaliter perit* : the homicide sins deadly, and the slaine ( without vnexpectable mercy ) perisheth eternally. How dare they lift vp those hands to God for mercy, that haue beene lifted vp against their brother in cruelty? Euery base vermine

Bern.

Aug.

Gen. 34. 3. 1

Gen. 49. 6.

Basil.

mine can kill, it is true  
 prowesse and honour to  
 giue life, and preserue it  
*Simcon* and *Leui* seemed  
 to haue iust cause; the  
*Whoring* of their owne  
*Sister*: yet their father  
 calls them *brethren in euil*  
 for it, blesseth his honoi  
 from their company, &  
 his soule from their se-  
 crecy. Thou sayst of thy  
 contentent, he shal haue  
 as good as he brings, yet  
 thy self condemnest that  
 hee brings for euill. *Ne*  
*utaris inimico precepto-*  
*re*, let not thy enemy  
 teach thee to doe that,  
 which thy selfe detestest  
 in

in him. Because wee receive iniuries without right, shall wee returne them without law?

Sometimes this ariseth from the wine, *Bacchus ad arma vocat*: and lightly it makes men aptest to vse their armes, when they cannot stand on their legges. But shall this serue for a plea, and get a pardon, it was done in drinke? no, this rather deserues a double punishment, as it is a double fault. Commonly it proceeds from vnaduised anger; as if any thing done in fury, were  
not

not done in folly. The cholericke man is like one that dwels in a thatched house; who being rich in the morning, by a sodaine fire is a beggar before night. It was the decree of *Theodosius*, by the counsell of *S. Ambrose*; that execution after a seuerer sentence should be deferred thirtie dayes: that the heat being qualified, the seueritie might be moderated.

But they obiect, This is to stand by like fooles, while wee suffer others to abuse vs: no, that is  
not

not folly, which the Lord hath commended for wisdom. The shot of the Cannon hurts not Wooll, and such yeelding things; but that which is hard, stubborn, and resisting: the rage of our roaring sonnes is tamed by patience. Turne to the brawling curre, and hee will be more fierce: ride on neglecting him, and he will soone be quiet. This is the furious Band.

*Foro*; there is another Battalia of aduersaries that turne their challenge

*The other  
Troupe.*

lenge into a Writ; the  
field appointed is West-  
minster Hall, or some o-  
ther Court of Iustice:  
the weapons, the Law:  
the postures of the fight  
are Demurres, Delayes,  
Quirks, Remooouals: the  
Victory, a Verdict: the  
Dooome, a Sentence: and  
the death it selfe, an Ex-  
ecution. One sayes, To  
beare this, is against my  
conscience: when in-  
deed hee meanes it is a-  
gainst his concupiscēce.  
If the Plaintife goe no  
further then the Court  
of his owne affections,  
the defendant shal neuer  
haue



haue audience : for he is *Amicus Curia*. He that is first in his owne cause, seemeth iust : but his neighbour commeth, and searcheth him : hee is no competent Iudge in his own matter. It will beare an action, saith the Lawgiuer, this enflameth passion in the Law-goer.

Pro. 18. 17.

O that men could see the folly of this litigiousnesse. 1. That hee is not in the state of grace, but a meere carnal man. This is Saint *pauls* argument to the Corinthians ; If there be contentions amongst you,  
*Are*

1. Cor. 3. 4.

Gal. 5. 22.

Gen. 16. 12.

*Are ye not carnall? wheras the Fruit of the Spirit is Peace, Long-suffering, Gentlenesse. 2. That hee doth not so much find, as make himselfe enemies: we may say of him as the Angel said to Hagar concerning her son Ishmael; His hand is against euery man, and euery mans hand against him. 3. That he vexeth himselfe without need: they that goe to Law for trifles, are like nice people that continually lie in the hands of Chirurgi-ans, and Phisicians, for pimples & warts: wheras*

as the Physician and Lawyer are for necessitie, not wantonnesse. Their boxes and papers are the Books & Badges of their profession: they trudge vp and downe, more busie to cast away their money, then Lawyers are to catch it: their word is *Carrat Lex*, let the law haue his course: but by their willes that courseshould neuer haue an end.

They plead, wee haue stood before the best, in Courts of highest honor: alas, so doth the spider, euen *in kings palaces.*

Pro 30.28

Job. 2. 1.

1 Cor. 6. 5.  
&c.

ces. So did the Deuill, when the Sons of God presented themselvs before him, Satan was ther also. 4. They consider not the root of contentions, as the Apostle describes them: want of *Wisdom* to compound controuerfies; *Is there not one wise man among you*, able to iudge betweene brethren? Want of *loue*, *Brother is against brother*. Want of *Patience*; *Why do ye not rather suffer wrong?* Want of *Iustice*; *Ye defraud and do wrong*. For want of *Iustice*, *for conscientia*, they profe-

prosecute their malice,  
*foro Iustitia.* Wee may  
add, want of *Mercy*, they  
cannot forgiue : but if  
they forgiue not others,  
their finall *Quietus est*  
was neuer yet sealed; and  
they shal be called to an  
after-reckoning. As that  
wicked seruāt sped; not-  
withstanding the *Lord*  
*forgaue him* at his re-  
quest, because he did not  
forgiue his brother at  
his intreaty, he was *deli-*  
*uered ouer to the tormen-*  
*tors.*

Mat. 18. 22

Fiftly, they weigh not  
how they are deceiued.  
Lawyers first inuented  
F 2      lawes

Lawes to secure our lands and titles : now they make those lawes engines to get away our lands and titles. Their frequent Session hath not beene euermore to preferue a mans possession. And for those that can tarry the leasure of the Lawe, they haue quirks & delays: which are like the corrosiue plaisters of an vnconscionable Leach, that turnes a small Greene wound to an incurable *Fistula*, by poysoning and exulceration of it for filthy lucre. When a man must die

die without mercy, it is  
some ease to die quick-  
ly, and bee out of his  
paine. But such, when  
they purpose to murder  
a mans estate, haue tricks  
to keepe him long a dy-  
ing: that hee may still  
languish and pine away  
in hope of recouery.

And what doth the  
winner get, that at the  
Tearmes end, he may  
bragge of his gaines?  
Doth hee not come  
home dry-founderd?  
Doth he not follow the  
Mill so long, till the toll  
be more then the griest?  
It is a token of vnwhol-

some ayre, where the countrey is full of thriving Physitions: *Si valeant homines, ars tua, Phæbe, iacet.* It argues little health in that kingdome, which hath so many thriving Lawyers: who while vnquietnesse feeds vs, do quietly feed vpon vs.

We are willing to giue such self-molesters some counsell, if they wil take it, and aske them no fees for it. Yea wee giue it not, but Christ giues it: wil they take his aduice, that great *Counseller* of the Father? He counsels his clients to the euerlasting



sting possession of their  
 soules by patience. *In O-*  
*lympiacis certaminibus,*  
*Diabolo consecratis ;* In  
 the games of Olympus  
 consecrated to the De-  
 uill, hee had the glory  
 of the day, that gaue  
 most wounds, and came  
 off himselfe vntouched.  
*In stadio Christi non est ca-*  
*certandi lex, sed contraria:*  
 In the race of Christia-  
 nitie, there is a contrary  
 Law of striuing: not he  
 that offers most blowes,  
 but hee that suffers most  
 blowes, is crowned. A  
 man is stricken, will hee  
 goe to law for this? no,

by soft.

rather let him turne the other cheeke ; this is Christs counsell. His cloke is taken from him, it is neere him a garment; of necessary comelinesse, a cloke : of singular vse, hee hath but one cloke : hee hath the proprietie of it, it is his cloke : must hee goe to Law for this ? no, rather let him take his coat also. *Fælix ille, si nudus corpore, sit nudus malicia.* there is a wedding garment to cloth such.

I am no Anabaptist, nor Libertine, to deny the Magistracie, or lawfulness

fulnes of authoritie, and  
our iust appeale there-  
to. Rather then euery  
man should be his owne  
Iudge, I would appease  
vprores with the Town-  
clerke of Ephesus; *The*  
*Law is open, and there are*  
*Deputies, let them im-*  
*plead one another.* Saint  
*Paul* himselfe took this  
course, appealing to the  
Iudgment seat of *Caesar*.  
Our Sauours practise is  
a cleere Comment and  
declaration of his Law:  
hee that bade vs rather  
turne our other checke  
to the smiter, then re-  
uenge our selues; did  
F 5 him-

Act. 19.38.

Act. 25.10.

Iohn 18.23

Act. 23.3.

himself sweetly reprove him that smore him. *If I haue spoken euill, beare witnesse of the euill: but if well, why smitest thou mee? So Paul to Ananias, Sittest thou to iudge me after the Law, & commandest mee to be smitten contrary to the Law? The Lord himselfe hath appointed Tribunals: and no law, no loue. I know there is a Christianly seeking of Iustice, when iniurious persons grow worse by forbearance, and ground their insolence vpon others patience. As Christians may*  
warre

warre in loue, so they  
may iarre in loue: when  
the partie cast in the  
suit, may be bettered, if  
not in his money, yet in  
his manners; and Satan  
onely conquered. *Vt qui  
vincitur, simul vincat, &  
unus tantummodo vinca-  
tur diabolus. Sed reprimā  
me, I will hold me where  
I was. I haue laboured  
to bring men into peace,  
I must shew them no  
way out againe. The Fa-  
thers sometimes in con-  
futing an Heresie much  
spread; if they did runne  
a little within the brinks  
of a contrary error, not  
then*

then questioned, nor so dangerous; were neuer censured for that to haue erred *Dogmaticè*. So if to conuince that Heresie in maners, (It is lawfull to goe to law for euery thing;) I should a little leane to and fauor that other opinion, (It is lawfull to goe to law for nothing;) either excuse mee, or at least suspend your iudgements, till I come on purpose to handle that poynt. If men would promise not to goe to Law till then, I would promise, when they did goe to Law, to beare

beare all their charges.

Howsoever, let them not doe it *animo-litigandi*, nor for euery wrong enter an action, lest God enter his action against them. *The Lord hath a controuersie with the Inhabitants of the land:* a terrible action, which the Iury of heauen and earth wil find. Let them therefore leaue all, and study Gods Law, with that royall Prophet; *Thy Testimonies are my delight and my Counsellors: and I will meditate in thy Statutes.* Blessed is hee that *meditates on Gods Law*

Hos. 4. 1.

Psal. 119.  
24. 43.

Plal. I. 2.

*Law day and night*: but  
curfed is he that wafte  
his time to meditate and  
ftudy Law-tricke. Let  
the litigious foule learne  
a new courfe of law: let  
Confcience be his *Chan-*  
*cery*, Charity his *Chance-*  
*lor*, Patience his *Counfel-*  
*ler*, Truth his *Attorney*,  
and Peace his *Sollicitor*.  
*Litem in proximum, di-*  
*uertat in fcipfum*. Let  
him go to Law with his  
owne heart; arraigne his  
paffionat will at the Bar  
of Gods Iudgement; let  
the twelue Apostles bee  
a Iury againft him, who  
all condemned Conten-  
tion.



tion. Thus let him iudge  
himselſe, that he be not  
iudged of Ieſus Chriſt.  
For he that auengeth his  
owne quarrell, ſteps into  
the Princes Chaire of  
Eſtate, yea into Gods  
owne Seat; dethroning  
both; and ſo diſturbes  
heauen and earth. Mad  
men, that thus preſume,  
as if God did not ſee  
malice in the heart! *Hell*  
*and deſtruction are before*  
*the Lord, much more then*  
*the hearts of the children*  
*of men.* Or as if ſeeing  
men contend, he had no-  
thing to do with it: but  
muſt ſit ſtill like an idle  
looker

Pro 23.11

Rom. II.  
19.

looker on, and take part with neither.

*Dearly beloved, auenge not your selues, but rather giue place vnto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord.* This founds a Retreat to all quarrels: *Paul* seeing the Daggers drawen, and the peace in danger to bee broken; steps in with the sword of the Spirit, to part the fray. It is a Writ of Reuersment from the high Court of heauen: if we break open the writ, we shall find the Kings pleasure in it; an Arrest of reuen-

reuengers. Hee begins with *Dearely beloued*; a sweet ingredience, to qualifie a bitter medicine. As if he should say, It is my loue that I write so much against malice: not for your hurt, but for your eternal good: if you wil not belecue me, belecue God himself: *To me belongeth vengeance.*

Deu. 32. 35

The Deuill when hee gets audience, tels a man how much hee is hated of others: the holy Spirit tels him how much hee is loued of others. The argument of our charity to them, is Gods cha-

Col. 3. 12

charitie to vs. Put on (as the elect of God, holy and beloued) bowels of mercies, kindnes, humblenes of mind, long suffering: seeing you are beloued of God, loue his.

This is Gods challenge, *Vengeance is mine: Gods execution, I will repay: Gods Subscription, to which his great Name is affixed, Thus saith the Lord. Scriptum est,* it is a transcript and faithfull copy out of the Originall, to shew it the Lords true act and deed: twice written, that it might neuer be forgotten. *Once bath*

hath God spoken, twice  
have I heard it, that Ven-  
geance (so well as Power) Psal. 62. 1.  
belongeth unto God. Hee  
pleads the continuance  
of Succession without  
interruption; vengeance,  
Iudgement, and Glory  
are His alone. Therefore  
to auenge our selues, is  
both to lose Gods pro-  
tection, and to incurre  
his condemnation. It is  
faithlesse and fruitlesse:  
faithlesse, not to beleue  
that God wil deale with  
vs according to his  
Word. Psal. 91. 8. With thine eyes  
thou shalt see the reward  
of the wicked. It is then  
infi-

infidelitie not to commit our case to God, and his Deputie the Prince; but to make them both our depuries and instruments of reuenge. What is this but to exalt our selues aboue all that is called God; and to play the Deuil in iest, and the Pope in good earnest? Fruitlesse; for if being wronged, we draw out our wooden dagger of reuenge, God wil put vp his sword, and leaue vs to our selues. The iniured child turnes not againe, but runs to his father. When the Italians  
heare

heare how God hath reserved Vengeance to himselfe, they say blasphemously, He knew it was too sweet a bit for man, therefore kept it for his owne tooth. But if man were his owne caruer, he would carue too deepe. God onely is wise and iust, wise to know, & iust to giue the due proportion. Now the Great and Omnipotent Lord chiefe Iustice, bind vs all to the peace on earth, and bring vs all to the peace of heauen.

Now

Now because euery Citie must haue an established *Gouernment*; Order being the good of euery creature, & it is better not to be, then to be out of order: therefore this *Citie of Peace* must haue a *Lord*, and a *Law*: a *Ruler* to gouerne it, and a *Rule* whereby it must be gouerned. The *King* is Christ, who is therfore called *Princeps Pacis*, The Prince of Peace. And hee hath a Deputie or Vicegerent vnder him, whom hee hath set to promoue the good, and to remoue the euill,



euill, of Peace. The *Law*  
is *Truth*, that is the Gos-  
pell, *Regula Pacis*, the  
Rule of Truth.

The *Gouernour* of  
this Citie

Is supreme *Authoritie*:  
as God is a great King,  
so the king is (as it were)  
a little God. *I haue said,*  
*Yee are Gods.* God is an  
inuisible King, the King  
is a visibie god. *Ye must*  
*bee subiect, not onely for*  
*wrath, but also for Consci-*  
*ence sake.* All must obey:  
the bad for feare, the  
good for loue. To com-  
pell the one, there is a  
Writ

*The King*  
*of Peace.*

*Rom. 13.5*

Writ out of the *Kings Bench*: to perswade the other, there is a motion in the *Chancery*.

Of all Nations we are blessed with peace, vnder a King of peace: therefore all bound to bee children of peace. There are three wayes of chusing Kings. 1. An immediate nomination from God. 2. A Succession of blood. 3. An election of the people. The first ceaseth, the last hath been found dangerous, the best remaines. They that are suddenly chosen out of the flock,  
doe

doe seldome manifest  
such royall behauour,  
nor become their Maie-  
iestie; for it is not their  
Trade. *Iehu* remitted  
much of his noble zeale,  
when hee was setled in  
his kingdom. It is one  
thing to say, *With a great*  
*summe of money, obtained*  
*I this kingdom*: and for  
another to say, *I was a*  
*King borne*. Wee may  
iustly say of our King,  
*Dignissimus Regno, si non*  
*natus ad Regnum*. When  
the Poets called some  
men the Sonnes and off-  
spring of the gods; they  
meant that they were

Acts 22.28

G

men

men of a more noble  
and vncommon nature;  
and that those graces  
were, *Ex Diuino afflatu*.  
It was as familiar with  
*Homer*, to make a King  
fight with a god at his  
elbowe, as a common  
Souldier with his sword  
in his hand. To whom  
the Lord giues most ho-  
nour, he giues most assi-  
stance. *The heart of the  
King is in his hand, as ri-  
uers of waters*; the heart  
of a priuate man as a lit-  
tle brook: in the former  
is more need of his om-  
nipotence. Howsoeuer,  
the grace of adaption, in  
the

the Apostles time, was  
*not giuen to many mightie  
or noble;* yet the graces  
of administration are.

1 Cor. I. 36

Anarchie is the mother of diuision, the step-mother of peace. While the State of Italy wants a King, all runnes into ciuill broiles. It is the happinesse of this Citie, that there is no distraction. Not a King at *Iudah*, and another at *Dan*: not one in *Hebron*, another in *Gibeon*: not the redd Rose here, and the white there. We are not shuffled into a popular gouernment, nor cut

into Cantons , by a  
headles, headstrong A-  
ristocracie: but *Henricus*  
*Rosas, Regna Iacobus*: in  
*Henry* was the vnion of  
Roses, in *James* of the  
kingdomes. Euery King  
is not a Peace-maker;  
ours, like a second *Aug-*  
*ustus*, hath shut the ru-  
stie doore of *Ianus* Tem-  
ple; so making Peace, as  
if hee were made of  
peace. That blessed  
Queene of sweete and  
sacred memory before  
him, was *Filia Pacis*:  
who, as by her Sexuall  
graces shee deserued to  
bee the Queene of wo-  
men,

men, so by her masculine vertues to bee the Queen of men. Certenly, it would haue troubled any King but *Him*, to haue succeeded such a Queene; yet no man complaines the want of peace. This hee promised, and *Verbum Regis, Rex Regi*, this hee hath perfourmed to euery good soules content. When he was first proclaimed, what heard we but peace? What heard the Nobles? a King that would honour them. What the Senators? a King that would coun-

sell them. What the Schooles? a King that would grace the. What the Diuines? a King that would encourage them. What the rich? a King that would defend the. What the poore? a King that would relieue them.

Pro. 29. 28

When a Tyrant comes abroad, all seeke to hide themselves: *When the wicked rise, men hide themselves.* But when a clement Prince progreseth, all flock to him, the streets and wayes are filled with people, the aire with acclamations. We call



call our peace, the *Kings*  
*peace*: and say to braw-  
lers, Keepe the Kings  
peace. Peace, Plentie,  
Trafficke, Learning, Ad-  
ministration of Iustice,  
flourishing of arts, prea-  
ching of the Gospell,  
*Rex Iupiter omnibus i-*  
*dem.* Like *David*, hee  
leads the Dance to hea-  
uen: and like *Augustus*,  
makes a sweet spring  
wheresoeuer hee goes.  
*Israel had rest fortie yeres,*  
we haue had a Iubile of  
fiftie yeares, and begun  
again. The Peace-ma-  
ker doth both blesse, and  
is blessed: therefore let

Iudg. 5.31

vs blesse him, and blesse God for him, and hold our selues blessed in him.

Away then with those discontented spirits, that grudge these outward rights, whether tributes of money, or attributes of Supremacie. *Soluat<sup>r</sup> subsidium, ne contingat excidium.* For this cause

Rom. 13.6

pay wee tribute also, &c. It is the mediate due to God, as prayers & praises are his immediate rents. Some haue obserued, that Christ did no miracle about Honor or money, except that one  
of

Mat. 17. 27

of giuing tribute to *Ca-*  
*sar*. Much more intole-  
rable are those our Co-  
sensus of Samaria, that fly  
off in a rage; *What porti-*  
*on haue wee in David?*  
For this cause certainly,  
if *David* were now a  
liue, he would neuer ad-  
mit a Iesuit to his Chap-  
laine. But perish his ene-  
mies, and vpon his own  
Head let his Crowne  
flourish. May not the  
Scepter depart from *Ja-*  
*coh*, nor a Seed from his  
loynes, till *Skiloh* come  
again. May his Poste-  
ritie haue a Crowne on  
earth, when himselfe

G s

hath

hath a crown in heauen.  
Amen.

*The Law  
of Peace.*

The *Law* of this *Citie*  
Is the Gospel of Christ:  
a law indeed, but a law  
of peace. It made peace  
betwixt God and man,  
and it must make peace  
betweene man and man.  
If it cannot reconcile vs  
one to another, it shall  
reconcile none of vs to  
the Lord. It is a lawe,  
not to bee obserued for  
State, but for Consci-  
ence. Indeed those *Ca-  
tuli Catilinarij*, Statifing  
Iesuites, turne all their  
Religion into Statisme,  
yea

yea into Atheisme. And there be many Church-Recusants, a monstrous, monstrous brood, the Moone-calues of that lunatick religion. Come they doe, but more for feare of the Law, then for loue of the Gospell. And al the children that euen hang on the breasts of peace, cannot be excused: for some through nescience or negligence, scarce cast an eye on the statutes of peace.

*I will heare what the Lord will speake :: for hee will speake peace vnto his people. One takes snuffe at*

psal. 85. 8

Pro. 22. 22.

at his poore neighbour;  
 perhaps it is *Mordecai's*  
 cap that hath put *Ha-*  
*man* out of his princely  
 wits: and now hee re-  
 solves to trounce him:  
 proud beggar! Hee will  
 teach him to knowe his  
 betters. O but tarry, and  
 heare the Statute of  
 Peace. *Rob not the poore*  
*because hee is poore:* for  
 the Lord will pleade  
 his cause, and spoyle  
 the soule of them that  
 spoile him. Lust makes  
 this a spurre to op-  
 pression, *Quia pauper,*  
 because hee is poore:  
 the Law makes this a  
 bridle

bridle from it, *Quia pauper*, because he is poore. Another is crop-sicke of Ceremonies; hee hath a toy in his head, that the Churches garment should not bee embroydered, nor haue more lace and fringe then his owne coat: there is in him so little of man, that he talkes of nothing but the *Beast*. Rather then his children shall bee crossed in Baptisme, hee will out of the Arke into some fantasticall Wherry. Let him tarry, and heare what the Lord speakes, in his Law of peace.

Gal. 6. 15

peace. In Christ Iesus neither Circumcision a-  
 waylesb anything, nor vn-  
 circumcision, but a New  
 creature. That is, neither  
 Ceremony, nor no Ce-  
 remony, but the Sub-  
 stantiall; a new Crea-  
 ture.

Another flatters him-  
 selfe; I need not stand on  
 strict performance of  
 Tythes, the Gospell re-  
 quires nothing but Be-  
 neuolence: experienced  
 men iustifie it, I haue the  
 warrant of good Law-  
 yers for it. O but such  
 a Lawyer is the Barri-  
 ster of *Barathrum*, a  
 sworne



sworne enemy to the law of peace. The voice of Christ is not in it, heare that. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.*

Gal. 6.6

This City of Peace hath one immutable Rule, and it is sufficient to direct all actions. *And as many as walke according to this Rule, peace be on them, and mercy, and upon the Israel of God.* A man is proud of his victorious mischiefs, flesh'd with his fortunate wickednesse; thinkes he hath.

Gal. 6.16

hath carried himseife  
brauely, in out-bribing  
his aduersary, fooling  
Iudge and Iury by false  
testimony, and triumphs  
in his vnblest gain; but is  
this according to the rule  
of Peace. *Vincat veritas*,  
let Truth ouercom. The  
loser may sit down with  
content, but the winner  
shallye down in tormēt.  
A rich man carries him-  
seife proudly, ; aboue  
others in scorne, aboue  
himseife in folly : hee  
thinkes all his Titles be-  
neath him, and euen  
those that worship him,  
still to vnderualue him :  
others

others hee lookes vpon,  
as if they were made to  
serue him, yea, and bee  
proud to bee comman-  
ded by him. Crosse him,  
and hee rages, swelles,  
foames, like the Sea in  
a storme: but is this af-  
ter the *Rule of Peace?*

*Learn of mee who am  
meeke and lowly in heart.*

Mat II. 29

Alas, what is the diffe-  
rence in dust? *The Beg-*

*gar dies, so doth the rich*

Luk. 16. 22

*man.* Before, the rich  
could not endure the  
beggar neere him, here  
one verse containes the  
both. In life the rich  
hath the preheminence  
of

of ease, and wealth, and honour : in death the poore man goes first to peace.

*Acts 5. 2.*

In driving a trade, it is Mammons prime policy, to take aduantage of others necessitie, or simplicity. *Sold you it for so much?* Saith Peter : *For so much*, answers *Ananias*. Did it cost so much? sayes the buyer : yes, saith the seller. Let him tremble at the Iudgement, which was a suddend death. This is the *Rule* of an vniust Citie, not of the Citie of Peace. *Pereat mundi lucrum*

*lutrūm, ne fiat anima  
damnum.* Perish that  
gaine which comes with  
the soules losse.

Many thinke Charity  
to the poore, to bee a  
worke of meere Super-  
erogation; that they  
are not bound liberally  
to giue part of that to  
lasie beggars, which  
they haue laboriously  
gotten by their endea-  
uours. But heare the  
Rule of Peace; *Break  
thy bread vnto the hun-  
gry; Sell that thou hast,  
and giue to the poore.*  
But as when Christ dis-  
swaded from Couetice,  
by

Mat. 19. 21

by the difficultie of entrance that wealth finds to heauen, they amazedly replied, *Who then can be saved? Who can walk after this Rule?* When we preach this doctrine, the world cries, *Durus Sermo*, this is a hard saying, a harsh Sermon. Yet is this the law of peace, and thus minded are the citizens of peace. When the poore at your gates aske you *Panem quotidianum*, their daily bread; they after a sort make you gods; therefore shew your selues at least to be men. Charitie is the food

food of Peace on earth,  
and the Seed of peace in  
heaven.

*The Palace of Peace*

Is the *Temple*: the  
peace of man can neuer  
bee preserued without  
the worship of God. It is  
not enough for the citie  
to haue lawes, but these  
must be diuulged, made  
known to the Inhabi-  
tants; the obseruation  
of them continually vr-  
ged: for by nature men  
are apt enough to flye  
out. Howsoeuer the Ro-  
mans built their *Templū*  
*Pacis* without the gates,  
yet heere it is the chiefe  
honor

*The Court  
or Palace  
of Peace.*

honor and ornament of the Citie. Heere *Peace* keeps her Court, and sits like a royall Queene in her Chaire of Estate. Which is not like *Solomons* Throne, guarded with Lyons; but with milke white Doues, and couered ouer with Oliue branches.

But alas! how doth her Palace now fall to ruine for want of reparation? Few there bee that repaire it, but to impaire it thousands are ready. The question was once; *What shall we bring to the man of God?* Now  
it



it is a motion suffered in all Courts, What shall we take away from the man of God? The noble Shunamite built him a chamber, with a bed and a candlesticke: We haue those that pull downe his roomes, disturbe his rest, and put out his light. *Nehemiah* reduced the Tythes to the primitiue institution and order: But if any *Nehemiah* should now vndertake it, and restore our portion to our own hands; there are tenne thousand Harpies ready to catch it ere it come  
to

Neh. 4. 3.

to our mouthes. Wee may sing, or rather sigh one to another, as little children chaunt in the streets: When shall we eat white Bread? When the Puttock is dead: when there is not a *Sacrilegious* Lawyer left. If the walls of *Ierusalem* should beginne to rise, there is a *Tobiah* or *Samballat* to flout vs, that a *Fox* is able to breake them downe. Corrupt Advocates are those *Foxes*, and by their wills the Vine of Peace should beare no Grapes that escape their fingers. Some haue

haue written wittily in the praise of folly, some haue commended Baldnesse; other in a quaint Paradoxe extolled deformity: but in former times it was neuer heard that any wrote *Encomiums* of *Sacrilege*.

That the Kings of the earth should conspire against Christ, it was no wonder: for *they knew him not*. That the Edomites and Ishmaelites should oppose him, no wonder: for they stood on termes of hostilitie. That the Iewes should confederat against him,

Psal. 2. 2.  
1 Cor. 2. 8  
Psal. 13. 5  
Acts 4. 27

H no

no wonder: for they hated him. But that men baptized in his Faith, bearing his Name as their honourable Title, and wearing his Profession, as their chiefe ornament; should consent to rob him, and iustifie it by their law! this is such a thing as the very Barbarians would blush at. Suppose the Ministers of this *Citie*, the Pencioners of *Peace*, by some humble complaint request their owne, or (at most but) some small part of their owne; is the Spoyler at a non-plus?

Can-

Cannot hee finde an  
Aduocate to plead for  
him, and make his cause  
(though not be, yet) ap-  
peare good? What, not  
one for his fees, that can  
cry downe the *Temple*,  
the *Gospell*, *Christ*  
himselſe? Is there no  
Bill to bee framed? no  
faſſe plea to bee found?  
Is *Sathan* turn'd foole?  
Hath none of his ſchol-  
lers any braines left?  
Yes, we might think the  
deuil were dead, if there  
could not bee found an  
Aduocate to plead for  
Sacriledge. The Lord  
in his Iuſtice for ſinne,

Psal. 80. 12

*hath broken downe her  
bedges; and now euery  
hand hath a snatch at  
her Grapes.*

In many places, *Ahab-*  
like, they haue engros-  
sed the whole vineyard:  
but if the poore, expo-  
sed, & vnsupported Vine  
be left, it shall beare the  
owner but a few grapes.  
This may hold *in Iure  
Fori*, it neuer shall hold  
*in Iure Poli*. God promi-  
sed that the faith of the  
Church should remoue  
mountaines: such were  
*Domitian*, *Dioclesian*,  
and those Imperiall per-  
secutors. The Church  
prayes

prayer, *Dorsum eorum incurua*, Bow downe their backs; and so the Lord did. *Valerian* was so bowed downe, that hee became a footstool for the King of *Persia*, to mount vp to his horse.

O that the Church of *Peace* had still this miraculous Faith, to remoue these mountaines; malicious and truth-hating pleaders, the pioneers of the Temple, and the maintainers of those that pillage it.

They tell vs, the *Law* is open, and there be deputies; but who be the de-

H 3

puties

ACTS 19.38

puties in this Citie? Is there any other then a Iudge of their owne? And is it not then a proverbiall answere of any man questioned in this Sacriledge; Aske my father if I bee a theefe?

When *David* decided the matter to *Mephibosheth*; *Thou and Ziba divide the land*: he answered, *Yea let him take all*: For the misery of Law, I neuer by experience found it, because I neuer tried it; but when they haue leaue to diuide the Inheritance of *Christ* with their Ministers (and

it

2 Sam. 16.  
30.



it were something tolerable if they did but diuide it) I say, yea let the take all, seeing all they will haue, rather then we go to recouer it by such a Iudgement. But certainly God cannot long abide to see that people prosper, who cannot abide to see his Church prosper. They that spoil the *Palace of Peace* on earth, shall neuer be entertained into her glorious Court of heauen.

The *Riuer* that serues  
this *Citie of Peace*  
Is *Prosperitie*. It is one

H 4                      prin-

*The Riuer  
of this Citie.*

principall happinesse of a Citie, to bee scituated by a Riuer side : that as it hath fortified it selfe by land, so it may haue commaund of the Sea. Prosperitie is the Riuer to this Citie, that like a louing Meander, winds it selfe about, throwing his siluer Armes vpon her sides;ebbing slowly, but flowing merrily, as if he longed to embrace his loue. Peace is the mother of Prosperitie, but Prosperitie is too often the murtheier of Peace. For peace breeds wealth, wealth breeds pride,

pride, pride breeds contention, and contention kils peace. Thus shee is often destroyed by her owne issue, as *Senacherib* was by his owne bowels.

Take this Citie wee  
Iue in for an Instance.  
Peace hath brought  
Gods plentie: the Inhabitants  
neither plowe,  
nor sowe, nor reape; yet  
are fed like the fowles  
of heauen. They fare  
well with lesse trouble,  
then if corne grewe at  
their doores, and cattell  
grased in their streets.  
But as *Nylus* may rise

Pro. 1. 32

too high, and water Egypt too much; so the inundation of opulency may doe the hurt. Thus may the influence of heauen, and the plentie of earth, be a *Snare* vnto vs; and our abundance, an occasion of our *falling*. Prosperitie is heartie meat, but not digestible by a weake stomack, strong wine, but naught for a weake braine. *The prosperitie of fooles destroyeth them.* It is not simply prosperitie, but the prosperitie of fooles that destroyeth them. The swelling Riuer by the

the surfet of a Tyde,  
doth not sooner bring  
in our encrease; but our  
encrease doth breed in  
our minds another swelling,  
in our bodies another  
surfeting: we swell  
in pride, and surfet in  
wantonnesse. The Is-  
raelites neuer fared so  
well, as when they liued  
at Gods immediate fin-  
ding; and at night ex-  
pected their morrowes  
breakfast frō the clouds.  
When they did daily  
aske, and daily receiue  
their daily bread.

There be (as I heard  
a worthy Diuine ob-  
serue)

serue ) three maine Ri-  
uers in the land, where-  
of this is held the best :  
and this Citie is placed  
in the best Seate of the  
Riuer, vpon the gentle  
rising of a hill, in the  
best ayre, and richest  
soyle. When a Cour-  
tier gaue it out, That  
Queene *Mary* being dis-  
pleased with the Citie,  
threatned to diuert both  
Tearme and Parliament  
to Oxford: an Alder-  
man asked whether shee  
meant to turne the cha-  
nell of the *Thames* thi-  
ther, or no; if not, saith  
hee, by Gods grace we  
shall

shall doe well enough.

*The lines are fallen to vs  
in pleasant places, wee  
haue a goodly Heritage.*

Psal. 16.6

Both the Elements are  
our friends; the Earth  
sends vs in her fruites,  
the Sea her merchan-  
dise. Wee are neere e-  
nough the benefits, and  
farre enough from the  
dangers of the Ocean.  
Nothing is wanting to  
the consummation of  
our happinesse: to keepe  
vs in our owne Coun-  
trei, in our owne Citie,  
in our owne Houses,  
but that which keepes  
men in their wits, Tem-  
perance,

perance, and Thankfulnesse.

But doe wee not requite this River of Prosperitie, with vngrateful impietie? and vse the Ocean of Gods bountie, as wee doe the Thames? It brings vs in all manner of prouision; Clothes to couer vs, Fuell to warme vs, Food to nourish vs, Wine to cheare vs, Gold to enrich vs: and we in recompense, foile it with our rubbish, filth, common sewers, & such excretions. It yeeldes vs all manner of good things,



things, and we requite it with all plentie of bad things. It comes flowing in with our commodities, & we send it loaden backe with our iniuries.

Such toward God is the impious ingratitude of this famous Citie, which else had no Paralell vnder the Sunne. Shee may not vnfitly bee compared to certaine *Pictures*, that represent to diuers beholders, at diuers stations, diuers formes. Looking one way, you see a beautifull Virgine: another way, some deformed

Esa. 1. 21.

med monster. Cast an eye vpon her Professi-  
 on, shee is a well grac'd  
 creature: turne it vpon  
 her conuersation, shee is  
 a mishapen stigmaticke.  
 View her Peace, shee  
 is *fayrer then the daugh-*  
*ters of men*: viewe her  
 Pride, the children of  
 the *Hittites and Amo-*  
*rites* are beautilous to  
 her. Think of her good  
 works, then *Blessed art*  
*thou of the Lord*: num-  
 ber her sinnes, then *How*  
*is that faithfull Citie be-*  
*come an harlot*! To tell  
 of her Charitie, and  
 how many hundreds she  
 feeds

feedes in a yeare, you will say with *Paul*, *In this I praise her.* To tell of her oppressions, and how many thousands shee vndoes in a yeare, you will say with him againe, *In this I praise her not.* Behold her like a Nourse drawing her Brests, and giuing milke to Orphans, you wish her Cup to runne ouer with fulnesse. Behold her like a Horse leech, sucking the blood of the Church, to feede her owne sacrilegious avarice; you will say her Cup is too full. When  
we

wee thinke of her prosperitie, wee wonder at her impietie: when we thinke of her impietie, wee wonder at her prosperitie. O that her Citizens would learne to mannage their liberall fortunes, and to entertaine the *Riuer of Peace* that makes glad the *Citie of God*, with Humilitie and Sobrietie. That when Death shall disfranchise them heere, they may be made free aboue, in that tryumphant *Citie*, whose glory hath neither measure, nor end.

The

*The Life of the  
Citizens*

Is *Loue* : for without  
the loue of men there  
can be no peace of God,  
and there is no loue of  
God in them that desire  
not peace with men.  
He that loues not the  
members, was neuer a  
friend to the *Head*. To  
say we loue Christ, and  
hate a Christian ; is as  
if a man, while hee was  
saluting or protesting  
loue to his freind, should  
tread on his toes. I  
know indeed, that euery  
creature is to bee loued,  
but *in ordine ad Deum* :  
Religi-

*The life of  
Peace.*

Religion doth not forbid, but rectifie our affections. Our Parents, spouses, children, allies, countrymen, neighbors, friends ; haue all their due places in our loue : and it were a brutish doctrine to dispossesse vs of these humane relations. Onely they must know their orders and stations, and by no meanes vsurpe vpon God : they must not be mistresses, but hand-maides to the loue of Christ.

But let vs lone them, because they loue God:

as

as reflections of our  
sight, which glaunce  
from the Lord vpon his  
Image: if God haue  
their hearts, let them  
haue our hearts. It is  
poore to loue a man for  
that is about him: hee  
must bee loued for that  
is within him. If wee  
should account of men  
as we doe of bagges;  
prize them best that  
weigh heauiest, and  
measure out our loue by  
the Subsidie-booke; ho-  
nouring a man because  
he is well cloathed: I  
see then no reason, but  
wee should doe greater  
reue-

reuerence to the Bafon  
and Euer on the ftall,  
then to the Goldsmith  
in the Shop; and moft  
humblly falute Sattin &  
Veluct in whole pieces,  
becaufe their virgin-glo-  
ry was neuer yet faui-  
shed and abufed into fa-  
fhion.

No, but efpecially let  
vs loue others, becaufe  
they feare God, and  
ferue Iefus Chrift. For  
as the braine is to the  
finewes, the liuer to the  
veines, and the heart to  
the arteries; fo is Gods  
loue to humane socie-  
ties: as the very foule  
by



by which they liue, and the forme that gives them being. Otherwise our companies are conspiracies; when we fall in one with another, to fall out with God. Let vs beginne our loues a-boue, deriuing this holy fire from the Altar of Heauen; let our faith inkindle it at the heart of Christ, and then like the Cherubins, wee shall looke graciously one vpon another, while all faithfully looke vp to the Mercy-seate of God.

The

The generall *State*  
of this *Citie*.

*The Estate.*

This is the Corollary  
of all; euery particular  
being cast vp, heere is  
the summe; her vniuer-  
sell felicitie. For the il-  
lustration whereof, it  
will not bee vnusefull,  
to borrow an instance:  
and wee need not tra-  
uell farre to seeke out  
such an image or resem-  
blance.

Looke wee vpon our  
owne Nation, the hap-  
py Module of this Citie  
of peace. It was sayd,  
that in Rome a man  
might see all Countries:  
and

and the Romans vsed  
to solace themselves; *It*  
*is good looking on a Map*  
*of the World , vbi nihil*  
*in orbe videmus alienum,*  
when wee find nothing  
in the world which is  
not our owne. What  
doth the whole earth  
produce, which is not  
yeelded to our enioy-  
ing? What was once  
sayd of *Ormas*, is true  
of this Citie, Turne the  
world into a Ring, and  
this is the Diamond  
of it. Like to *Gideons*  
*Fleece*, it hath been wet  
with the dewe of hea-  
uen, when drought was

I

on

on the whole earth be-  
sides : Or like *Nylus*,  
which keeps within the  
Bankes , when other Ri-  
uers ouerflow their con-  
tinentes. Some Nations  
haue peace, but with-  
out the Truth : other  
haue the Trueth, but  
without Peace : wee  
haue both Truth and  
Peace. Our neighbours  
haue beene exercised  
with troubles, whirled  
about with hostile tu-  
mults ; their eares af-  
frighted with the thun-  
der of those murdering  
pieces : their eyes aga-  
shed with their Temples  
and

and Tabernacles flaming about their heads: Infants bleeding vpon the stones, and their amazed mothers raiſhed ere they can bee permitted to die. The ſtrikes of the dying, and ſlauery of the living, vnder the mercileſſe hands of a killing or insulting aduerſary; theſe haue beene their diſtracting objects: none of them come neere vs. There is no riſing of houſes, no flying to refuges, no rotting in Dungeons, no ruinating of Monuments, no ſwelling the

I 2 cha-

chanels with blood, no  
suffering of Cities, no  
Rapes of Virgines, no  
dashing of Babes against  
the stones, nor casting  
them, as they droppe  
from their mothers  
wombes, into their mo-  
thers flames. But in  
stead of these, the truth  
of the Gospell is prea-  
ched, pietie professed,  
the practise of it encour-  
aged; Grace promising,  
and Peace performing,  
blessed rewards.

That is verified in vs,  
which is recorded of  
the dayes of *Solomon*;  
*That hee had peace on all*  
*sides*

*sides round about him :* 1. Kings  
4.25.  
*and Iudah & Israel dwelt  
safely, euery man vnder  
his Vine, and vnder his  
Figgetree, from Dan to  
Beersheba. Or as Syluius  
sayd of Rhodes; Semper  
in sole sita est. The Sun-  
shine of mercy embra-  
ceth vs, and hath made  
vs a day of peace, not  
shorter then fixty yeres:  
the fauours of God o-  
uershadowing vs, as the  
Cherubins did the Mer-  
cie-Seat. I know that  
Rome frets at this, and  
let the Harlot rage her  
heart out: shee thun-  
ders out Curses, but*  
I 3 (prai-

( praised bee God ) wee  
 neuer more prospered,  
 then when the Pope  
 most cursed vs. Yea, O  
 Lord, thogh they curse,  
 doe thou blesse : their  
 thunder doth more fear  
 then hurt, thy fauour  
 doth more good then  
 they can blast. Conuert  
 or confound them that  
 haue euill will at Sion :  
 & still let vs inherit thy  
*Peace*, that thou mayst  
 inherit our praise.

This is the Reward of  
*Peace*, and of all those  
 that in sincerity of heart  
 loue her: *the God of peace*  
*shall be with them.* There  
 be



be six kinds of peace, but the peace of God contains all the rest. *The peace of God passeth all understanding*: therefore whosoever looseth this peace, hath a losse past all vnderstanding. But Christ foretold vs, that *in the world wee shall haue no peace*. Indeed no peace *Quoad oppositionem seculi*, yet much peace *quoad dispositionē Domini*. The most sauage disturbers, *Si non reformatur ne pereant, tamen reprimuntur ne perimant*: if they bee not reformed to saue the themselves, they shall be

Ioh. 16.33.

Psal. 58. 10.

Exod. 11. 3

restrained from harming vs. If they will not do vs the good they should, yet they shall not doe vs the euill they would. *Vel inimicus tuus non manebit. vel non manebit inimicus.* Either our enemies shall not liue, or they shall not liue our enemies. Either: *the righteous shal reioyce whē they see the vengeance, and wash their feet in the blood of the wicked.* Or the Lord wil giue them fauour in the sight of their enemies, and those that hated them, shall cleaue vnto them.

From hence ariseth  
peace

peace with our selues : a  
conformitie of affection  
to reason , of reason to  
grace : that the conflicts  
which a distressed con-  
science finds with legall  
terrors, shall bee turned  
to mild embracements.  
Faith leading the vnder-  
standing, the vnderstanding  
guiding the wil, the will  
ruling the operative po-  
wers, & Christ Iesus go-  
uerning all. For indeed  
hee is the Fountaine of  
peace, and wee *through*  
*him* *beeing iustified by*  
*faith, haue peace with God.*  
Through the corrupti-  
on of our nature, and Iu-  
stice

Rom. 5.1.

2 Sam 14 7

Justice of Gods nature, we are enemies : and there is no reconciliation, but through the blood of the everlasting Covenant. He reconciles vs to God, as *Ishb* did *Absolon* to *Dauid* by the woman of *Tekoah* : when the whole family rose vp, & said, *Deliver him that smote his brother, that wee may take his life for the life of the slaine* : and so the father & mother shal haue no name nor remainder upon earth. God hath two sorts of sons Angels & men : the Angels that fel, are lost for euer: men  
fell,

fel, if they were lost too,  
where should God haue  
sonnes? I know that he  
needs not man: he hath  
stil the elect Angels, and  
is able to raise sonnes of  
stones: he can want no-  
thing while he possesseth  
himself. Wel, yet in mer-  
cy Christ reconciles vs:

*David asks, Is not the*

*Verse 19.*

*hand of Ieab in all this?*

So we may admire, *Is not*  
*the hād of Iesus in all this?*

Yes, hee hath made our  
peace. The Minister al-  
wayes ends his publicke  
deuotions with the *peace*  
*of God*, & the blessing of  
this *Peace* rest vpon vs.

Thus

Thus wee haue a reall  
abridgment of this my-  
stical *Citie of Peace*; hap-  
py euery way. *Vigilan-  
cie* is her *Officer of Peace*;  
that hath an eye in the  
darkest ang'es, and dis-  
couers the first concep-  
tions of strife. *Disci-  
pline* is her *Clerke* of the  
peace, that keepes the  
Records, and indiets of-  
fenders. *Authoritie* is  
her *Iustice* of peace: that  
if any will not be ruled,  
binds them ouer to the  
peace. *Equitie* is her  
*Burse*, where men ex-  
change kindnes for kind-  
nes: on whole stayres  
In-

Iniurie and imposture  
durst neuer set their  
foule feet. Truth is her  
*Standard*, which with  
the Trumpet of Fame  
shall resound her happi-  
nes to all nations. Plen-  
ty is her *Treasurer*, Li-  
beralitie her *Almoner*,  
Conscience her *Chance-  
lor*, Wisdome her *Coun-  
seller*, Prayer her *Clerk of  
the Closet*, Faith her  
*Crowne*, Iustice her *Scep-  
ter*, Masculine Vertues  
her *Peeres*, Graces her  
*Attendants*, and Nobil-  
itie her *Maid of Honor*.

All her Garments are  
greene and orient ; all  
her

her paths bee Milke, her words Oracles, and her works Miracles: making the blind to see, and the lame to goe, by a mercifull supply to their defects. Her breath is sweeter then the new blowen Rose; millions of soules lie sucking their life frō it: and the smell of her garments is like the smel of *Lebanon*. Her smiles are more reuiuing then the Vertumnall Sunne-shine: and her fauours, like seasonable dewes, spring vp flowers and fruits wheresoeuer shee walks. Holinesse is the  
Ca-



*Canopiz* of State over her head, and *Tranquillitie* the *Arras* where she sets her foot. All her *Servants* wait in order; and can with contentfull knowledge, distinguish and accept their owne places. Her *Court* is an Image of *Paradise*; all her channels flow with milke, and her *Conduits* runne wine. *Envy* and murmuring, as priuy to their owne guilt, flye from her *Presence*. Her *Guard* consists not of men, but *Angels*: and they pitch their *Tents* about her *Palace*. Last-ly,

ly, hauing preserued and  
blessed all her children  
on earth, shee goes with  
them to heauen; is wel-  
comed into the armes  
of her Father, inuested  
Queene with a Diadem  
of glory, & possessed of  
those ioyes, vnto which  
Time shall neuer put

*An End.*

